THE TENTH DAY.

Monday, the 7th March, 1927.

The Assembly met again at 11 A. M. on the 7th March, 1927.

182. Needs of the Muslims.

MR. PIR MUHAMMAD MUNAVARI MUHAMMAD ISMAIL MUNAVARI (*Member, Nominated*) began by pointing out that the classification of Muslims according to castes in the Census Reports was wrong, as caste system, based on trade or calling, was wholly alien to the Muslim religion. The different sects represented groups of families such as the Malabar Muslims, the Dakni Muslims and the Cutchi Memmons. The last sect numbered only 721 out of the total population of 2,70,478, while the Dakni Muslims, composed of Mughals, Pathans, Sayids and Sheikhs, numbered 19,425 and the rest were Malabaris. The three sects had to be differentiated on account of their time-honoured variations of race, certain religious ceremonies and social customs and manners. The member traced the origin and history of the Dakni Muslims; there were no merchants or landlords among them; and public service formed their sole means of livelihood. He pleaded for a separate representative for the Dakni Muslims by the reservation annually of one of the four nominations to the Assembly in their favour and said memorials had been sent to the Government from various parts of the State urging the same.

In regard to the need for legislation to control Muslim religious endowments or *wakfs*, the member expressed himself to be in full agreement with the previous speaker on the subject. Mismanagement was now rampant; and all true and right-thinking Muslims were anxious to see the administration of the trusts placed on a satisfactory basis. The remarkable concensus of opinion in the matter among the Muslim members of the session indicated the volume and strength of Muslim public feeling in the matter and should move the Government to take the initiative, as they had done in the case of Hindu religious endowments or the British Government had done in regard to Hindu and Mahomedan trusts. If Government were still not satisfied of the intensity or genuineness of the feeling in the matter, a small committee might be appointed or the local officers directed to conduct investigations. There was also need to control by legislation the conduct of *kazis* as in British India. The priest of every principal mosque in a taluk, who ought to be nominated by the congregation, should be held responsible for keeping a correct register not only of marriages, but of births and deaths and made liable to punishment for failure to do so. If it was considered that a socio-religious measure of the kind could be considered in, and passed by, the Legislative Council, and permission would be accorded to the nominated Muslim representative on the Council to introduce a Bill, he would be asked by the community to approach the Government with a draft Bill.

In regard to special Muslim electorates and the representation of Muslims in the public service, the member said he endorsed the views of previous speakers. He, however, thought that, unless, for some years, a certain percentage of appointments in all grades were reserved for qualified Muslims and unless there be direct recruitment on a more generous scale than at present to the higher grades, there was little chance of there being any Muslim Judge, Munsiff or Tahsildar during the next decade. The existing rule that preference be given only in the matter of initial appointments and that at the lowest rung of the official ladder was inadequate. Muslim efficiency would increase with opportunities.

Lastly, the member said that Muslim visitors to the capital town were put to great inconvenience as the three *satrams* in the town were inaccessible to the Muslims and the Travellers' Bungalow was beyond the reach of all except a few. If the *satrams* could not be thrown open for their use, a separte *satram* should be built for them, or

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at least a plot of land near the proposed railway station in Puttarikandam or elsewhere might be given to the community who would raise subscriptions and construct a *satram* building.

DEWAN'S REPLY: Mr. Munavari, your first point is the subject of nomination of a member of the Dakni section of the Muslim community to a seat in the Popular Assembly. You were nominated this year along with several other Muslim gentlemen and I understand that you belong to the Dakni community yourself. So, I do not think you need be alarmed that any Government will overlook the claims of your section or any other section of the Muslim community. Personally, either on this matter or on the subject of separate electorates, I shall be very sorry to see anything done, particularly by the Government, to cause the unity of the Muslim community broken or take any step which may tend to break up the community into separate political sections. Whatever their social observances may be, we all know that in religion they are one complete entity. So, too, I hope that politically they will be just one solid entity.

MEMBER: We claim the concession kindly granted to the other sections of other communities.

DEWAN: I do not think that separate electorates exist for any section of any other community.

MEMBER: I do not mean about electorates but I only want Government nomination.

DEWAN: I do not think there was any session of the Assembly in which all the sections of the Muslim community have not been represented.

MEMBER: For the last 23 years, I was the only man who represented my section of the community and this is the second time that I am nominated during such a period.

DEWAN: The whole thing will be considered by the Government in due relation to the strength of the community as a whole and the outstanding character of its representatives. But all the same, what you stated will be carefully examined.

You ask for a certain percentage of appointments in the public service to be reserved for Muslims. On that matter I can but repeat what I have already said that no percentage or block of appointments can be reserved for any community exclusively.

You refer to the subject of *wakfs* and *kazis*. On that matter I refer you to the remarks I made on Saturday, and I shall be very happy to consider a draft Bill that your representative in the Legislative Council may bring in under instructions from your community as a whole.

In regard to a *satram* or caravansary for the Muslims at Trivandrum, I shall consider the possibility, with a certain amount of sympathy, of providing a site for you somewhere in the neighbourhood of the new railway station.

183. Needs of the Muslims.

MR. E. MUHAMMAD KUNJU (*Member, Nominated*) said that the request of the Muslims for separate electorates to the Legislative Council and the Sri Mulam Popular Assembly had been pressed before the Government on several occasions in the past. In Cochin, Mysore and British India, there were special electorates and the social conditions of the community in the State warranted a similar safeguard to protect its interests. Three seats in the Council and six in the Assembly should be reserved to be filled by them by election from special constituencies; and Muslims should not be at the same time removed from the general electorates. It would not always be possible for the Government to nominate persons acceptable to the entire community; and the privilege to return members by election would indirectly serve to create a political sense and public spirit in the community.

Muslims were unable to carry on sustained agitation like other communities for greater representation in the public service. It was necessary, with a view to see that Heads of Departments were carrying out the intentions of the Government, that quarterly statements of appointments made by them should be published in the

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